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Miscellany.

ADDRESS

*Of the Rev. WILLIAM WARD, of Serampore, delivered at the late Anniversary of the New-York Bible Society.**

To the Editor of the Christian Herald.

DEAR SIR,

I HAVE no memorandum of the facts stated at the late meeting of the New-York Bible Society; but those facts have made, during a long residence in India, so deep an impression on my mind, that I can easily recall them.

The state of your Indians, however deplorable, and however loudly it may call upon American Christians for compassion and renewed effort, compared with the state of the heathen in the East, strongly proves, that it is better to have no religion, than to be under the influence of a system wholly false. Almost all the miseries brought upon the Hindoos in the present life, arise out of their philosophical and religious theories.—For instance, the following practices derive their origin from the philosophical theory, that return to the soul of the world, or absorption into spirit, shaking off all liability to future birth, and all connexion with matter, can only be attained by an entire subjection of the bodily organs, and the annihilation or extinction of the passions.

In former times, multitudes of Hindoos renounced the world, retired to forests, and there ended life in the practice of the most frightful austerities; and though such ascetics are not now known, many Hindoos assume appearances which prove, that the old ascetics are remembered with the greatest reverence.

It is very common to see a Hindoo mendicant, with his right arm withered, erect and stiff, so that he cannot bring it back to its original position. In the "Asiatic Researches" we have the representation and account of a Hindoo, lying on a bed of spikes,

* Through the kindness of the Rev. Mr. WARD, we are enabled to lay before our readers the substance of his Address delivered at the late Anniversary of the New-York Bible Society.

In our account of the annual meeting of this society we omitted to notice the following resolution of the society passed on that occasion, and we take great pleasure in recording it at this time.

"Resolved unanimously, *That the thanks of this Society be communicated to the Rev. Mr. WARD, for the interesting details which he has communicated to the meeting this evening.*"

in which position he had remained for years. I once saw, at one of the landing places, by the side of the Ganges, at Calcutta, two men, each sitting, surrounded by and within three or four feet of three large fires, in which situation they continued during the day, the vertical sun beating on their bare heads; and at night, these men are said to have remained up to the neck in the Ganges; thus exposing themselves to the greatest extremity of heat and cold, and thus drying up all the juices of the body, aspiring to an existence entirely spiritual. These and other austerities are called *yoke*, or *joge*, and hence the name commonly given to these ascetics, *jogees*.

As a mimicry of the same system, many of the Hindoos have their hair clotted with dirt, and tied round the head as a turban, in imitation of Seeb, the great ascetic. Others have a tyger's skin thrown over the shoulder, to give the idea that they reside in forests; others go without clothes, to show that they are destitute of passions; and the names given to these mendicants are significant of the same fact: *soonyasee* is a compound of *soonya*, destitute of, and *asee*, passion; and the term *voiragee* is compounded of *voi*, destitute of, and *rag*, passion. Other cruelties practised by the Hindoos, as a part of the popular superstition, are authorised by their sacred writings. For instance—

At the annual festival in honour of Seeb, I have seen multitudes suspended in the air, by hooks thrust through the back, for fifteen or twenty minutes at a time; others have a large slit cut through the tongue; others have the sides perforated, and cords drawn between the skin and the ribs, as they dance through the streets; others cast themselves from an eminence of ten or twelve feet upon open knives. And these devotees close this festival by dancing upon burning coals with their naked feet.

I am not aware that the murder of female infants by the tribe of Rajpoots is authorised by the Shaster; but these immolations unquestionably owe their existence to a state of society arising out of the prevailing system of Hindoo manners. Amongst this tribe, not a single female child is permitted to survive. Colonel Walker saved a few by persevering persuasions, but since his return to Europe, these very families spare their female infants no longer. I was informed, when in India, of a single instance, in which a Rajpoot spared his infant daughter: she grew up to the age of twelve; but the sight of a girl in the house of a Rajpoot was so singular, that nobody chose to solicit her in marriage; and the father, fearing she might bring dishonour upon his family, in a fit of anguish and disappointment, took a hatchet and cut his child to pieces.

The drowning of children is quite common in some parts of India. These children are sacrificed in fulfilment of a vow made at the time of marriage, viz. that if the deity would grant the bride the blessing of children, the first child should be offered to

this deity. Here the mother is seen encouraging her child to enter the Brumhu-pootru, or some other river; and after it has proceeded into the middle of the current, she abandons it; and stands an unmoved spectator of the cries and struggles of her infant, till it sinks to rise no more. What must be that superstition, which can thus petrify the heart, and transform a woman, a mother, into a monster, more savage than the tyger which prowls through the desert!

The Hindoo Shaster allows of Hindoos, afflicted with an incurable distemper, to put an end to life by falling under the wheels of the car of Jugunnat'h, or by casting themselves into some sacred river, or by the purifying power of fire. This is the secret of the immolations in Orissa, described by Dr. Buchanan, in his *Christian Researches*. In the "View of the History, Literature, and Mythology of the Hindoos," several instances are given of these diseased persons voluntarily perishing in the Ganges; and Dr. Carey's second son states, that he saw near his own house, not long ago, a poor leper perish by fire. His relations had dug a deep grave, and kindled a large fire at the bottom of it. The leper, not being able to walk, rolled himself over and over, till he fell into the pit. But here his screams became most heart-rending; he called upon his relations, who were standing round the pit, to lift him out, in a manner so piteous, that the heart of a tyger might have been moved; but he cried in vain; his own sister, instead of raising him out of the flames, pushed him back into them, and there she and others watched his writhings and agonies in the fire till he was reduced to ashes. To some this Hindoo provision of getting rid of a distempered body may appear reasonable, especially as the victim is promised a healthful body in the next birth; but how infinitely more excellent is the Christian sentiment, "All the days of my appointed time will I wait till my change come."

These Shasters have described the virtues of the Ganges in such terms, that the people not only bathe daily in the sacred stream, but carry the water hundreds of miles, for sacred uses; and all the dying are hurried to its banks to receive their last purification by the sight and the application of its waters. Here are seen the dying, exposed to the scorching sun by day, and lying on the cold earth, to the dews and chills of the night, by which recovery is prevented, and the pains of dying a million-fold increased.

This idolatrous belief in the purifying nature of the Ganges, inculcated in the Shaster, leads multitudes, in a state of perfect health, to cast themselves into the stream, and perish. At Allahabad, in the north of Hindoost'han, where there is a junction of two sacred rivers, the Jumna and the Ganges, numbers annually perish.—Capt. Pudner, a gentleman now in England, saw sixteen females, with pans of water hanging to their shoulders, sink in

this river, in one morning as he sat at his own window there. They were assisted by the bramhuns (the priests) to climb over the side of the boat, and held up in the water till they had themselves filled the pans, and they then sunk, nothing but a few bubbles of water marking where they had gone down. While Dr. Robinson, lately deceased at Calcutta, resided at the same place, twelve men were immolated on the same spot, and by a similar process. Our own missionary there, Mr. McIntosh, in his letters to Serampore, frequently writes in the most distressing manner on the subject of these immolations.

But there is something infinitely beyond all this in horror, something which has no parallel in the annals of time, nor among the most barbarous and savage tribes. The scalping by your Indians is mere child's-play, compared with the burning of the Hindoo widow on the funeral pile. By an official statement put into my hands in the year 1818, and a copy of which I brought with me from India, it appears, that in 1815, between 4 and 500 females were burnt or buried alive in the presidency of Bengal alone; between 5 and 600 in 1816, and in 1817 (only three years ago) there were 706 widows thus roasted alive or buried alive in that part of British India. This is the official statement. But, Sir, I have no doubt, but that these immolations were far more numerous; that they were 1400, or perhaps 2800! Is there any thing like this to be found amongst all human records? Into what forest, Sir; amongst what tribe of savages shall we go for scenes of blood and murder like these? And yet these are the mild and innocent sons of Brahma.—I have seen three widows thus roasted alive! But the impressions made upon the mind by the sight of these horrible—these most horrible practices—are almost overwhelming; otherwise I could have been present at many of these immolations.—And all this proceeds from the same sacred writings, from the Shaster, which promises the poor widow, that, if she will burn, she shall, by the merit of this act, carry with her to heaven (a sensual paradise) fourteen generations of relations and her deceased husband, where they shall all remain while fourteen kings of the gods shall have succeeded to the throne of Indra.—The funeral pile consists of a quantity of faggots laid on the earth, rising about three feet from the ground. After bathing, and the performance of various superstitious rites, the widow comes to the pile; walks round it four times, scattering flowers and parched corn, and then lays herself down on the pile by the dead body, which she infolds in her arms. With two cords laid across the pile, the dead and living bodies are then tied fast together. More faggots are now laid upon the bodies, and two levers are brought over them, pressing down the living widow, and preventing her, after the flames begin to scorch her, from escaping from the hands of these “staunch murderers.” The eldest son now sets fire to the pile, and, as the flames ascend,

the shouts of the mob and the noise of the drums, effectually drown the screams of the poor widow, who is thus pursued to death with as little pity as is felt by a parcel of rude boys while stoning to death some noxious animal. The widows of the Weavers are, when immolated, buried alive. In this case, a large grave is dug by her relations; and, after the performance of certain superstitious rites, the widow is let down into it, in the centre of which she sits, taking the dead body on her lap, and inclosing it in her arms. In this posture she sits, an unmoved unremonstrating spectator, while her children and relations throw in the earth, and while two of them, descending into the grave, trample it firm around her. She sees the earth rising higher—and higher; till at length it reaches her head. All the rest of the earth is then thrown hastily upon her, and when the grave is full, these relations mount to the top of it, and tread the earth firm on the head of the suffocated victim! Why, Sir, one is ready to ask, whether this is hell or earth! And yet all this is practised in the face of the whole population; and this is a part of the religion of Brahme.

What then is the remedy for such a state of society as this? It is hoped, that the British government will ere long interpose, and interdict these horrible practices. But it is the introduction of Christianity alone which can effectually teach these people "the way of peace." It is in the dissemination of the Holy Scriptures, and by the spread of the gospel, that the Almighty will be known in India as "the Father of the fatherless, and the husband of the widow."

The Shaster is also the source of all those abominations connected with religious ceremonies which so much abound among the Hindoos. The songs, the dances, exhibited at their religious festivals, are so impure that the very natives themselves are ashamed, when called upon to offer an apology for them. Gospel, a learned bramhun, confessed to a friend of mine, that he was never present on these occasions without hiding himself behind a pillar of the temple.—And yet this is in, what is to them, the house of God; and these are a part of the services which they offer to the deity! And thus that which should be the source of illumination, is the very element of darkness; that which should elevate, debases and degrades, and that which should purify and save, becomes the poison of the soul, and accelerates its ruin.

Notwithstanding all the predictions of the enemies of missions, who declared that their strong holds in India were invulnerable, that the Hindoos, whatever other heathen might do, would never renounce every thing for Christ—as notwithstanding all the real and most awful obstacles in the way of the evangelization of this country—more than 600 Pagans have, in connection with one mission station only, renounced their gods and been brought to

own the Redeemer;—the Holy Scriptures, in whole or in part, have been translated and published at Serampore, in 25 of the languages of India—languages in which they had never before appeared, and one of them the Chinese, spoken by 200,000,000 of men;—these Scriptures are spreading a glorious light where they have been most read; and many Hindoos have been converted, comforted in sickness and supported in death by their perusal; more than 50 of these converted Pagans have become Christian teachers; 20,000 heathen children attend the schools established by Christians in India; and now a new college is founding at Serampore, that the converted natives may themselves, under the Great Head of the church, become the evangelists of Christ, and the saviours of their country.

I have every reason, Sir, to be grateful for the very kind manner in which I have been received in the United States, and particularly in New-York. The support which I have begun to realize here, in reference to the Native Missionary College, also deserves my thanks. It was to be expected, that in a land where Christianity has been pouring forth her choicest treasures, such an object, though a distant one, would find many a heart warm towards it. Ah! Sir, the cries of 150,000,000 cannot be heard without the deepest sympathy, wherever the worth of the immortal mind, and of the everlasting gospel, is felt. Is there in any one country beside, China excepted, such a wreck, such a ruin as this? 150,000,000! And how should the wants of such a population, the individual instruction of all these millions, be met by foreigners, supported by public contributions? No, Sir, India can only attain a higher civilization, and a saving illumination, by the grace, the gifts, and the exertions of its own renovated population.

Ever yours,

W. WARD.

CITY AFFAIRS.—INTEMPERANCE.

From the last Annual Report of the Society for the Prevention of Pauperism in the City of New-York.

“The Managers say with regret, that the vice of intemperance in the use of ardent spirits, wear a magnitude and an aspect, that inspire the deepest apprehensions in this populous and growing city. To dwell on the awful calamities which it entails on individuals and communities, were to develope truths already deeply impressed on every reflecting mind. It consumes every virtue, dissolves every social tie, and destroys every noble faculty. It banishes industry, honesty, and self-regard. It forms the nursery of crime and outrage, and, perhaps, yields not to the sword in destroying the race of man—for who can count the monuments of its desolation, in the dark valley of death!

“In turning to the statutes of our legislature, and to the ordi-

nances of our municipal authorities, we find that the third section of the act for suppressing immorality, prohibiting all retailers of spirituous liquors, ale or porter, from selling and disposing of such liquors on Sunday, excepting to lodgers and travellers, and every violation of the prohibiting clause is punishable with a penalty of \$2 50, upon conviction before the mayor, recorder, or justices of the peace. Upon examining the ordinances of the mayor, aldermen, and commonalty of our city, we find that every retailer is forbidden to permit any person entering or remaining in his house on the Sabbath, for the purpose of drinking ardent spirits; and every retailer who suffers excessive drinking in his house on Sunday, is liable to a penalty of \$10 for each offence. The constables and marshals can enforce this law, and intoxicated people in tippling houses, are liable to be taken up, carried before the appropriate public authorities, and convicted in a penalty of \$4 for each offence in violating this ordinance. These penalties, in conjunction with the statute which lays a duty on strong liquors, are the only checks now in force, to prevent the alarming evil of which we are speaking. There are now in the city of New-York, 1431 persons licensed to retail liquors, making one for every seventeen houses; and had his honour the mayor granted licenses to all applicants at his office, we should have now had, in all probability, two thousand licensed retailers to vend liquors by retail, making one tippling house to every twelve houses in this metropolis. From the most satisfactory calculations which the managers are enabled to command, the amount annually expended in ardent spirits in New-York, cannot be less than \$1,612,500. This fatal prodigality most frequently appears among that portion of our population, whose daily existence is identified with poverty, want, and distress, and who rely upon manual labour for subsistence.

“On considering these facts, and reflecting upon the extent of that vice which they exhibit, the managers turned their attention to the remedies which most clearly presented themselves to view. They are happy to state, that in this respect, they found a satisfaction in observing the policy pursued by the chief magistrate of the city. They are happy in saying, that the present mayor has done much to stem the torrent that threatens to carry away a strong pillar of our social order, and impair the wisest safeguards of our peace and security. He has taken a bold, independent, and (as the Managers believe,) a judicious stand. In March, 1818, when he took the office of chief magistrate, the number of licensed houses to sell ardent spirits was 1637; they are now, as we before stated, 1431. Here is a nominal deduction of more than 200: and when we take into consideration the increase of our population, we should say, that if there was the same proportion of licensed houses to the number of people now, that there was in the beginning of 1818, the aggregate would

show a virtual reduction of nearly 500; and that too in the most vicious and disorderly parts of this metropolis. The chief magistrate has also enforced, in the strictest manner, the legal penalties against keeping open dram shops and tippling houses on the Sabbath; and wherever instances of violation upon the law have been found, the infraction has been punished by prosecution, and the denial of a new license to the transgressor. The Managers feel confident that this course of policy has tended much to the decrease of crimes. Our population is now about 120,000. The whole business of the police is less now than it was 20 years ago, when the population was not over 60,000—one half the number. This has been ascertained by a recourse to our judicial records. The fees of our police magistrates depending upon the management of our criminal business, have also so much decreased, that the officers have applied to the corporation for further emoluments as a reward for their public services; and it may also be remarked, that the number of peace warrants granted, has been reduced from 10 to 5 per day, while the reduction of fees has been 33 1-2 per cent. In this cheering view, the Managers cannot but cherish a conviction, that great and wholesome reform has attended the policy of the present mayor; for it is a fact, that three-fourths of the assaults and batteries committed in the city and county of New-York, and brought before the court of sessions, proceed from the degrading use of ardent spirits.

“But notwithstanding these circumstances, the present laws, in relation to the granting of licenses, are miserably impolitic and pernicious. The nicest and most vigorous administration, cannot alter their evil provisions, or create restraints when there is no authority to sanction them. It needs an energetic and decided exercise of public authority on the part of the legislature, as well as on the part of our common council, to remedy existing abuses. The mayor, it appears, now grants a license to retail and sell liquors, *which are to be drunk on the premises of the retailer*. The annual revenue from this source during the last year, was \$7,225. In addition to this, there is a commissioner of excise, who grants licenses to persons to retail liquors, *which are not to be drunk on the premises of the retailer*. For each license thus granted, the commissioner of excise may charge a sum not less than *five*, nor more than *fifty* dollars. This source of revenue affords an annual amount of not less than \$10,000. Here, then, is a contradictory and clashing system of municipal regulations of the most injudicious tendency, fostering guilt and moral abandonment.

“It has been found that many retailers obtain licenses, who are wholly destitute of any capital, and who commence business without any pecuniary responsibility. On this view of the subject the Managers saw no hope of staying the evil, without the aid of

the legislature and the common council. They therefore memorialized the legislature at its last session, asking its assistance and countenance, and drew up a law which they hoped to have adopted, embracing the following provisions: *First*—that no person having a tavern license should keep a grocery store, as the practice now is to do both under the same license; and that no person having a tavern license, should expose for sale under such license, any goods, wares, merchandise, fruits, or vegetables, or other things, except such as are for food to be eaten in the house. *2d.* That when licenses are hereafter to be granted, a sum not less than 20, nor more than 100 dollars, should be paid; that it should be particularly for a tavern, and strong bonds entered into by the persons licensed, to keep within the express provisions of the law, in relation to vending groceries and other forbidden articles. *3d.* That all persons receiving renewed licenses, have a sign in some conspicuous place on the outside of his house, with the words 'RENEWED LICENSE' upon it. *4th.* That the office of commissioner of excise be abolished, and the mayor alone be authorized to grant licenses; that the number of licenses be *limited* by the legislature, and that the common council of the city have power to lessen this number, if deemed expedient. *5th.* That the mayor, and in certain cases the recorder, grant licenses to sell by retail, porter, ale, beer, cider, and other liquors, not distilled or mixed with ardent spirits—the price of each license, in such cases, to be five dollars, to go to the relief of the poor; the person having it entering into a recognizance not to keep a disorderly house, nor to permit on his premises, cock-fighting or gambling of any kind. *6.* A proviso, that those who at present hold licenses shall not be disturbed, but have a preference, so long as they remain in the same place, and on the same premises. *7th.* Such other provisions as would tend to enforce the foregoing regulations.

"The Managers regret that they are compelled to inform the society, of the entire failure in the attempt to procure the passage of the above law.

"*Intemperance* in the use of ardent spirits remains still, and the Managers fear will long remain, an awful source of pauperism, crime, and wretchedness, unless the public authority confer more attention upon its deplorable evils, and correct, with a bold and vigorous policy, our present system of regulations. The Managers would recommend a most decided co-operation with the chief magistrate of the city, in the judicious and highly responsible measures which he is pursuing to produce reform. They are also in favour of making a second application to the legislature, to pass a law in relation to licenses, similar to the one which has already been drafted by them. On the evil of intemperance above all, our institutions should cherish a warm and constant anxiety. Perseverance, zeal, and decision, are requi-

site. Neither the cold reception with which our plans of reform may be received, nor the lethargy of the community in general, should cast even a transient damper upon our exertions. How has the reform of every great moral evil, identified with habit, interest, and prejudice, been accomplished? Not by lifting a single arm, and then abstaining from further effort. No; it has been accomplished by years of toil, labour, and sacrifice. In many instances, the projectors of great changes and improvements have closed their eyes upon this world, and upon all their long and arduous efforts, before success has crowned their noble and benevolent enterprizes. How many years rolled by, how many hearts fainted, how many philanthropists despaired, before the glorious abolition of the slave trade was accomplished? If our legislature and our common council do not perceive wisdom and consistency in our applications; if the various orders of society in this populous city cannot be aroused to a sense of the awful calamities which we so deeply deplore; it is our duty still to speak, and struggle with every obstacle, until our voice is heard and our reasons weighed in the scales of candour and justice. And then if we cannot succeed, there is a consolation and reward in believing that we have faithfully contended, under the banner of truth, with the sanction of an approving conscience."*

Intelligence.

SOUTHERN AFRICA.

MISSION OF THE UNITED BRETHREN.

From Sister Alice Schmitt, dated Uitenhagen, April 25, 1819.

The long wished-for letters from you at length arrived with us on the 20th, and gave us great pleasure. My last, of March 3, must have deeply affected you; but alas, I have this time no better news to give, but rather worse.

We are here with our poor fugitive congregation, having been preserved, by the mercy of God alone, from being all murdered by the barbarous Caffres. Since you may not receive our diary as soon as you wish, I will give you as particular an account as I can, of the troubles we have experienced on the Witte Revier, since the date of my last letter to you. For some weeks after the 1st of March, when the Caffres had a second time stolen cattle from us, none of them were seen on our land; and, as the Commandos from the different districts were continually increasing, and frequently came hither, we thought ourselves secure, at

* The length of this article, and the press of other important matter, obliges us to omit, at present, some extracts from an interesting letter on this subject, addressed to the Chairman of the Committee who drafted the Report, published in the Appendix.

least not in danger of being attacked by any great number of Caffres. Nevertheless, we kept strict watch, both during the night around the settlement, and in the day time, nine or ten armed men going out daily to the pasture with the remainder of the herd. Meanwhile, our usual occupations went on cheerfully, and both we and our Hottentots had almost forgotten the fright and loss we had suffered, being rather thankful to God that so much had been left us to live upon, and that no lives had been lost. Our daily meetings for worship were held as usual: for a month, however, we always met in the open air, with a strong party to watch and guard the congregation.

On Palm-Sunday, brother Schmitt was seized with a strong paroxysm of his old complaint in the stomach, and during the whole Passion-week mostly confined to his bed. We therefore could not celebrate the Lord's Supper on Maundy-Thursday, but postponed it to Easter Sunday. On that day, however, the Commando from Zwelendam, with Cobus Linde at their head, arrived here in the afternoon, and encamped on our plain. It consisted of 400 farmers mounted, a large body of Hottentots, and a great number of wagons. They drew up in a line close by our huts, and halted for the night.

In the evening, the History of our Lord's Resurrection was read at a meeting held in the open air. All the Hottentots and most of the farmers attended. I shall never forget what I felt on that occasion. The Lord was truly present with us to comfort us.

The Hottentots from Gnadenthal, belonging to the Commando, and those who had removed hither from that place, were so rejoiced to see each other, that I believe not one of them went to sleep the whole night. A Caffre having been seen in one of the gardens, on the following morning, being the 12th, Commandant Linde, with 100 of the armed farmers, marched off across the Zuurberg mountain to search the bushes; but, as we afterwards heard, found no enemy. The remainder of the Commando, with the waggons, took the road by Kourney to Sandvlagte, and found likewise no Caffres. After they had left us, our people discovered, that during the night, the Caffres had robbed a garden, close to the wagons.

In the evening, thirty men, belonging to the same Commando, with an ammunition wagon, commanded by Cobus Teunis arrived here, halted for the night, and left us in the morning of the 13th to join Commandant Linde at Sandvlagte.

Being left alone, in the evening we met to celebrate the Lord's Supper. Three women were admitted spectators, as candidates. After the prayer for absolution, a shot was heard in the kraal near the Hottentot huts, which much alarmed us, but as it was not followed by a second, we composed ourselves, thinking that somebody had shot at a porcupine, which had lately done much

mischievous in the gardens. When the service was ended, we heard that three Caffres had been seen between the huts, from which we had reason to suppose, that it was their intention to attack the settlement in the night. The watch was therefore strengthened, and the Lord in mercy prevented it. Had they then made the attack, they no doubt would have murdered us all.

In the morning of the 14th, five Caffres were seen passing on the road through the bushes near our house. Suspecting that their intention was to steal cattle, four Hottentots followed; but not being able to trace them, two of them returned, and the other two went on to the herd. There were now eleven men with the herd, and as they were conversing together about what they had observed, most unexpectedly they were assailed by a numerous host of Caffres, rushing on all sides out of the bushes. The cattle were immediately driven from them, which, of course, they thought themselves bound to resist, and endeavoured to turn them back. They fired their pieces twice, but having no more ammunition, were obliged to desist, and the Caffres then proved too strong for them; they were surrounded, and nine of them, in a most shocking manner, put to death. Two, who were both single men, effected their escape, and brought the dreadful tidings to the families of their murdered brethren. All the nine belonged to our congregation, and were men of remarkably good character and conduct, both in a moral and religious point of view. Both we and the poor widows are, on that account, more comforted, when we think of the unexpected manner in which they were taken out of the world. The place where they were attacked, was about a quarter of an hour's walk up the road leading to Koorney, where you remember the river must be crossed to go up to old Scheper's house. Of course we heard the report of the firing, but did not think that there were more Caffres engaged than the five above mentioned, whom we had seen passing. All of us, except my sick husband, who was still confined to his bed, were out on the plain, watching the event.

The scene that followed, when the two men arrived with the horrible news, my feelings will not suffer me to describe. As soon as I was able, I wrote a few lines, with a trembling hand, to our good and humane Landdrost, Colonel Cuyler, and prevailed on two Hottentots to set out immediately for Uitenhagen on foot, that they might be better able to conceal themselves from the Caffres. They made haste, and in the night of the 15th returned, bringing word, that on the morning of the 16th a detachment of armed farmers and Hottentots, with loose oxen, would be with us and conduct us and our whole congregation, with all possible expedition, to Uitenhagen, as the Landdrost thought it no longer safe for us to stay, being entirely surrounded by the enemy, who were now, more than ever before, bent upon murder.

During the night we began to pack up our best things as well as we could, but had only five wagons for us and all our people, so that we could not take half the property with us. From such excessive trouble and distress, as we experienced on the days and nights of the 15th, 16th, and 17th, may God mercifully deliver us and all our brethren and sisters.

On the 17th at noon, the wagons were packed as full as they could be, and the remainder of the goods buried in the ground, or thrown into the gardens and bushes at some distance from the huts, that if the Caffres set the latter on fire, they might stand some chance of being saved. We then set out; at first all on foot, the wagons being so full, that there was no room for passengers. The armed farmers, (who had throughout the whole affair showed great pity towards us,) as well as the Hottentot soldiers, rode on each side of our column, fearing that the Caffres might suddenly fall upon us from out of the bushes.

I would now gladly give you a particular account of our journey, but you must kindly excuse me; I cannot proceed: to think of it is almost more than I can bear.

On the 19th, just at the same time that we, for the first time, arrived at the Witte Revier, we reached Uitenhagen. Brother Schmitt had rode forward to receive the Landdrost's instructions, where our people were to stop, and found that he had already prepared lodgings for them in the barracks, and a store room to deposit the goods. He invited us missionaries into his own house, till a small dwelling near his premises could be fitted up for us. As soon as the wagons were unloaded, the Landdrost kindly offered a fresh party of armed men and oxen, if the three single brethren would return to the Witte Revier and fetch the remainder of our property. This was done the same evening, and they returned to us on the 24th.

Continued, May 3, 1819.

Since our removal, the Caffres attacked the troops stationed at Graham's Town, in order of battle, which they never before ventured to do. Their number was supposed to be about 6000. Unfortunately there was only infantry in the town. The Hottentot dragoons were particularly useful on this occasion. By a letter received this day by the Landdrost, it appears that about 500 Caffres were found dead on the field. The whole colony is in alarm: may God prevent the Caffres from getting possession of Graham's Town. If that should happen, then we must soon fly from hence also, and God only knows where this will end. The Caffres were never before known to be so bold.

Oh that we could advise with you! My dear husband and I still entertain hopes of returning to the Witte Revier, and nothing damps my spirits, when I think of it, but that he has such poor health. Sister Kohrhammer will return to Gnadenthal. We

have our daily meetings in the barracks, where no one disturbs us. The widows of the murdered men get rations, and Colonel Cuyler has written to the Governor, to request that they may be charged to the general expenditure. Those Hottentots who are able to work, have all enough to do. Brother Hornig is endeavouring to establish a smithy; and brother Hoffman keeps school with the Hottentot children. The three single brethren lodge in the new house, and the rest of us, for the present, with the Landdrost; nor will he suffer us to inhabit the new building till it is quite dry, on account of my husband's bad state of health. The kindness we experience, both from Colonel and Mrs. Cuyler, cannot be described. God will reward them for it.

Do not forget us in your prayers; we hope all our dear brethren and sisters will remember us and pray for us. We are indeed among the Heathen, but, thanks be to our faithful God and Saviour, we know that we are in his hands. In the midst of trouble and danger he is with us, and what we have experienced on this occasion of His gracious presence and support, we shall never forget. My heart's wish is, that my next to you may be from the Witte Revier in peace and safety, for I cannot bear the thoughts of not going thither again. But, at all events, we shall have to stay here ten or twelve months. The military cannot enter Caffraria before the end of May for want of horses, which must be sent from the Cape. With sincere esteem and affection, I remain ever, &c.

ALICE SCHMITT.

Letters from H. P. HALLBECK, dated at Gnadenthal, August 7th, and at Capetown, Sept. 24th, 1819, mention, that having resolved to visit the missionaries and their congregation at Uitenhagen in September, no way seemed left open for him but to proceed by sea to Algoa Bay, and he accordingly travelled by Groenekloof to Capetown. The Governor very kindly offered him a passage on board a man-of-war. She sailed, however, sooner than was intended, by some mistake. On Sept. 24, he was about to set sail in a transport. The Governor went in a man-of-war, and Colonel Bird by land, to the frontier, the Caffres having been routed, and driven over the Great Fish River. Some of their captains having been taken prisoners, others offered to surrender. It was reported that another boundary would be fixed on, and measures taken to render the colony more secure from future irruptions. All our brethren and sisters at Uitenhagen, Gnadenthal, and Groenekloof were well. We are not able sufficiently to express our thanks to our friends and benefactors, who have shown such sympathy and contributed so generously to the relief of the sufferers on the Witte Revier.

C. LATROBE.

INDIA BEYOND THE GANGES.

AMERICAN BAPTIST MISSION TO BURMAH.

From the Rev. Mr. Judson's Journal.

December 12th, Lord's Day.—We were much gratified at seeing the teacher, Moungh Shwa Gnong, at worship, for the first time since he was accused before the viceroy. The news of our intended expedition to Ava, has probably emboldened him. We proposed his accompanying us, but he declined.

Dec. 18th, Saturday.—Have spent all the past week in making preparations for our journey.

Dec. 19th, Lord's Day.—Had worship for the last time. Disappointed in not seeing the teacher; but the disappointment somewhat alleviated by the attendance of one of his acquaintance, an elderly man, by name Oo Yan, by profession a doctor, who listened with the strictest attention, and, in his subsequent conversation, discovered a truly inquisitive spirit.

Dec. 21st.—After having made arrangements for our wives' residence in town, during our absence, brother Colman and myself embarked. Our boat is six feet wide in the middle, and forty feet long. A temporary deck of bamboos is laid throughout, and on the hinder part of the boat, the sides are raised with thin boards, and a covering of thatch, and mats tied on, so as to form two low rooms, in which we can just sit, and lie down. Our company consists of sixteen, beside ourselves,—ten rowmen—a steersman—a headman, whose name is inserted in our passport, and who, therefore, derives a little authority from government,—a steward or cook for the company, which place is filled by our trusty Moungh Nau—our own cook—a Hindoo washerman—and an Englishman, who having been unfortunate all his life, wishes to try the service of his Burman majesty; and this last personage may be called our gunner, he having charge of several guns and blunderbusses, which are indispensable on account of the robbers that infest the river.

We have been much perplexed, in fixing on a present for the emperor, without which no person unauthorized can appear in his presence. Our funds were evidently inadequate to the purchase of articles which would be valuable to him, in a pecuniary point of view; when we considered also, that there ought to be a congruity between the present and our character, we selected that book, which we hope to be allowed to translate under his patronage—the BIBLE, in six volumes, covered with gold leaf, in Burman style, and each volume enclosed in a rich wrapper. For presents to other members of government, we have taken several pieces of fine cloth, and other articles.

Thus manned and furnished, we pushed off from the shores of Rangoon. The teacher, Moungh Shwa Gnong, had not been to see us for several days, ashamed probably of having declined

accompanying us ; but just as we were pushing off, we saw his tall form standing on the wharf. He raised his hand to his head, and bade us adieu, and continued looking after the boat, until a projecting point shut Rangoon and all its scenes from our view. When shall we redouble this little point ! Through what shall we pass, ere the scene now snatched away be re-presented ! The expedition on which we have entered, however it may terminate, is unavoidably fraught with consequences momentous and solemn, beyond all conception. We are penetrating into the heart of one of the great kingdoms of the world, to make a formal offer of the gospel to a despotic monarch, and through him, to the millions of his subjects. May the Lord accompany us, and crown our attempt with the desired success, if it be consistent with his wise and holy will.

At night, we moored by the banks of Kyee-myen-daing. It was near this place, that, a few days ago, one of the boats belonging to Mr. G. late collector of Rangoon, was attacked by robbers, and the steersman and another man killed at a single shot. We felt unwilling to remain at this village, but found it necessary.

On the 30th, reached Kah-noung, a considerable town, about 90 miles from Rangoon. Here we met a special officer from Bassein, with a detachment of men, sent in pursuit of a band of robbers, who lately made a daring attack on a large boat, wounded and beat off the people, and took plunder to the amount of 1500 ticals. The commander offered us an escort for the journey of to-morrow, which lies through a dangerous tract of country ; but we declined accepting, as we should have been obliged to give the people presents, without deriving any substantial assistance in the hour of danger. Strict watch all night.

Jan. 2d.—Passed the large towns of Shwa-doung and Pah-doung, on opposite sides of the river, and reached Pyee (vulgarly called Prome,) 120 miles from Rangoon,—a place of great note in Burman history, and the seat of an ancient dynasty of kings. The town itself is now in a state of dilapidation ; but the environs appear flourishing.

Confirmed reports of a most daring robbery, committed a little higher up, on the boat of the governor of Taroke-man, who was going up to Ava, with about 50 men and 7000 ticals. The robbers came down upon the people while they were cooking on shore, shot the governor through the body, and carried off all the treasure. Feel the necessity of redoubling our precautions for several days. Agree, that part of us only leave the boat at a time—the rest to stand by the guns.

Jan. 17th.—Reached Pah-gan, a city celebrated in Burman history ; being, like Pyee, the seat of a former dynasty. It is about 260 miles from Rangoon.

Jan. 18th.—Took a survey of the splendid pagodas, and extensive ruins, in the environs of this once famous city. Ascended,

as far as possible, some of the highest edifices, and at the height of one hundred feet, perhaps, beheld all the country round, covered with temples and monuments of every sort and size—some in utter ruin—some fast decaying—and some exhibiting marks of recent attention and repair. The remains of the ancient wall of the city stretched beneath us. The pillars of the gates, and many a grotesque, decapitated relic of antiquity chequered the motley scene. All conspired to suggest those elevated and mournful ideas, which are attendant on a view of the decaying remains of ancient grandeur; and though not comparable to such ruins as those of Palmyra and Balbec, (as they are represented,) still deeply interesting to the antiquary, and more deeply interesting to the Christian missionary. Here, about eight hundred years ago, the religion of Boodh was first publicly recognized and established as the religion of the empire. Here then Ah-rah-han, the first Boodhist apostle of Burmah, under the patronage of king Anan-ra-tha-men-zan, disseminated the doctrines of Atheism, and taught his disciples to pant after annihilation, as the supreme good. Some of the ruins before our eyes, were probably the remains of pagodas designed by himself. We looked back on the centuries of darkness that are past. We looked forward, and Christian hope would fain brighten the prospect. Perhaps we stand on the dividing line of the empires of darkness and light. O, shade of Shen Ah-rah-han! weep o'er thy falling fanes; retire from the scenes of thy past greatness. But thou smilest at my feeble voice. Linger then, thy little remaining day. A voice mightier than mine, a still small voice, will ere long sweep away every vestige of thy dominion. The churches of Jesus will soon supplant these idolatrous monuments, and the chanting of the devotees of Boodh will die away before the Christian hymn of praise.

After leaving Pah-gan, the river turns to the east. We walked across the point of land formed by the curve of the river, and rejoined the boat at Nyoun-oo. On the 20th we reached Gnah-hmyah-gnay, a solitary and dangerous place, and moored under a little point of land. Late in the evening, a large boat, full of men, suddenly turned the point, and bore down upon us. Our headman warned them off; but they paid no attention, and made no reply; on which he fired a gun over them. They then called out to forbear, and steered off. The adventure quite indisposed us for sleep. We planned anew the minutiae of operation, in case of attack, and kept a strict watch all night.

Jan. 22d.—Passed the confluence of the Kyen-dwen and the A-rah-wah-tee, and proceeded up the latter. The former is the smaller of the two, but it is said to be navigable for large boats, twenty days distance from the confluence. It penetrates into the Cassay country, which lies north of Burmah, and to which 30,000

troops have lately marched from Ava, to quell a rebellion, occasioned by the accession of the new emperor.

We are now beyond the region of the robbers, and are allowed to sleep in comparative quiet.

Jan. 25th.—Passed Old Ava, the seat of the dynasty immediately preceding the present, and Tsah-gaing, a place of some note, distinguished for its innumerable pagodas, and the residence of one or two late emperors; and about noon, drew up to O-ding-man, the lower landing place of New Ava, or Ahmarapoor, about 350 miles from Rangoon. At our present distance of nearly four miles from the city (and we cannot get nearer this season,) it appears to the worst advantage. We can hardly distinguish the golden steeple of the palace amid the glittering pagodas, whose summits just suffice to mark the spot of our ultimate destination.

Jan. 26th.—We set out early in the morning, called on Mr. G. late collector of Rangoon, and on Mr. R. who was formerly collector, but is now out of favour. Thence we entered the city, passed the palace, and repaired to the house of Mya-day-men, former viceroy of Rangoon, now one of the public ministers of state (Woon-gyee.) We gave him a valuable present, and another of less value to his wife, the lady who formerly treated Mr. G. with so much politeness. They both received us very kindly, and appeared to interest themselves in our success. We, however, did not disclose our precise object; but only petitioned leave to behold the golden face. Upon this his highness committed our business to Moungh Yo, one of his favourite officers, and directed him to introduce us to Moungh Zah, one of the private ministers of state (A-twen-woon,) with the necessary orders. This particular favour of Mya-day-men, prevents the necessity of our petitioning and feeing all the public ministers of state, and procuring formal permission from the high court of the empire.

In the evening, Moungh Yo, who lives near our boat, called on us to say that he would conduct us to-morrow. We lie down in sleepless anxiety. To-morrow's dawn will usher in the most eventful day of our lives. To-morrow's eve will close on the bloom or the blight of our fondest hopes. Yet it is consoling to commit this business into the hands of our heavenly Father,—to feel that the work is His, not ours; that the heart of the monarch, before whom we are to appear, is under the control of Omnipotence; and that the event will be ordered in the manner most conducive to the Divine glory and the greatest good. God may, for the wisest purposes, suffer our hopes to be disappointed; and if so, why should short-sighted, mortal man, repine! Thy will, O God, be ever done; for thy will is inevitably the wisest and the best.

Jan. 27th.—We left the boat, and put ourselves under the conduct of Moungh Yo. He carried us first to Mya-day-men, as a matter of form; and there we learnt, that the emperor had been

privately apprized of our arrival, and said, Let them be introduced. We therefore proceeded to the palace. At the outer gate we were detained a long time, until the various officers were satisfied that we had a right to enter, after which we deposited a present for the private minister of state, Moungh Zah, and were ushered into his apartments in the palace-yard. He received us very pleasantly, and ordered us to sit before several governors and petty kings, who were waiting at his levee. We here, for the first time, disclosed our character and object—told him, that we were missionaries or “propagators of religion;” that we wished to appear before the emperor, and present our sacred books, accompanied with a petition. He took the petition into his hand, looked over about half of it, and then familiarly asked several questions about our God and our religion, to which we replied. Just at this crisis, some one announced that the golden foot was about to advance; on which the minister hastily rose up, and put on his robes of state, saying, that he must seize the moment to present us to the emperor. We now found, that we had unwittingly fallen on an unpropitious time, it being the day of the celebration of the late victory over the Cassays, and the very hour when his majesty was coming forth, to witness the display made on the occasion. When the minister was dressed, he just said, “How can you propagate religion in this empire? But come along.” Our hearts sunk at these inauspicious words. He conducted us through various splendour and parade, until we ascended a flight of stairs, and entered a most magnificent hall. He directed us where to sit, and took his place on one side; the present was placed on the other, and Moungh Yo, and another officer of Mya-day-men, sat a little behind. The scene to which we were now introduced, really surpassed our expectation. The spacious extent of the hall, the number and magnitude of the pillars, the height of the dome, the whole completely covered with gold, presented a most grand and imposing spectacle. Very few were present, and those evidently great officers of state. Our situation prevented us from seeing the further avenue of the hall; but the end, where we sat, opened into the parade, which the emperor was about to inspect. We remained about five minutes, when every one put himself into the most respectful attitude, and Moungh Yo whispered, that his majesty had entered. We looked through the hall, as far as the pillars would allow, and presently caught sight of this modern Ahasuerus. He came forward unattended—in solitary grandeur—exhibiting the proud gait and majesty of an eastern monarch. His dress was rich, but not distinctive; and he carried in his hand the gold-sheathed sword, which seems to have taken the place of the sceptre of ancient times. But it was his high aspect and commanding eye, that chiefly rivetted our attention. He strided on. Every head, excepting ours, was now in the dust. We remained kneeling, our

hands folded, our eyes fixed on the monarch. When he drew near, we caught his attention. He stopped, partly turned towards us—"Who are these?" The teachers, great king, I replied. "What, you speak Burman—the priests that I heard of last night?" "When did you arrive?" "Are you teachers of religion?" "Are you like the Portuguese priest?" "Are you married?" "Why do you dress so?" These, and some other similar questions, we answered; when he appeared to be pleased with us, and sat down on an elevated seat—his hand resting on the hilt of his sword, and his eyes intently fixed on us. Moungh Zah now began to read the petition, and it run thus:—

"The American teachers present themselves to receive the favour of the excellent king, the sovereign of land and sea. Hearing, that, on account of the greatness of the royal power, the royal country was in a quiet and prosperous state, we arrived at the town of Rangoon, within the royal dominions, and having obtained leave of the governor of that town, to come up and behold the golden face, we have ascended and reached the bottom of the golden feet. In the great country of America, we sustain the character of teachers and explainers of the contents of the sacred Scriptures of our religion. And since it is contained in those Scriptures, that, if we pass to other countries and preach and propagate religion, great good will result, and both those who teach and those who receive the religion, will be freed from future punishment, and enjoy, without decay or death, the eternal felicity of heaven,—that royal permission be given, that we, taking refuge in the royal power, may preach our religion in these dominions, and that those who are pleased with our preaching, and wish to listen to and be guided by it, whether foreigners or Burmans, may be exempt from government molestation, they present themselves to receive the favour of the excellent king, the sovereign of land and sea."

The emperor heard this petition, and stretched out his hand. Moungh Zah crawled forward and presented it. His majesty began at the top, and deliberately read it through. In the mean time, I gave Moungh Zah an abridged copy of the tract, in which every offensive sentence was corrected, and the whole put into the handsomest style and dress possible. After the emperor had perused the petition, he handed it back, without saying a word, and took the tract. Our hearts now rose to God for a display of his grace. "O have mercy on Burmah! Have mercy on her king!" But, alas, the time was not yet come. He held the tract long enough to read the two first sentences, which assert, that there is one eternal God, who is independent of the incidents of mortality, and that, beside Him, there is no God; and then, with an air of indifference, perhaps disdain, he dashed it down to the ground! Moungh Zah stooped forward, picked it up, and handed it to us. Moungh Yo made a slight attempt to save us, by unfold-

ing one of the volumes, which composed our present, and displaying its beauty; but his majesty took no notice. Our fate was decided. After a few moments, Moung Zah interpreted his royal master's will, in the following terms:—"Why do you ask for such permission? Have not the Portuguese, the English, the Musselmans, and people of all other religions, full liberty to practice and worship according to their own customs? In regard to the objects of your petition, his majesty gives no order. In regard to your sacred books, his majesty has no use for them, take them away."

Something was now said about brother Colman's skill in medicine; upon which the emperor once more opened his mouth, and said, Let them proceed to the residence of my physician, the Portuguese priest; let him examine whether they can be useful to me in that line, and report accordingly. He then rose from his seat, strided on to the end of the hall, and there, after having dashed to the ground the first intelligence that he had ever received of the eternal God, his Maker, his Preserver, his Judge, he threw himself down on a cushion, and lay listening to the music, and gazing at the parade spread out before him!

As for us and our present, we were huddled up and hurried away, without much ceremony. We passed out of the palace gates with much more facility than we entered, and were conducted first to the house of Mya-day-men. There his officer reported our reception; but in as favourable terms as possible; and as his highness was not apprized of our precise object, our repulse appeared, probably, to him, not so decisive as we knew it to be. We were next conducted two miles, through the sun and dust of the streets of Ava, to the residence of the Portuguese priest. He very speedily ascertained, that we were in possession of no wonderful secret, which would secure the emperor from all disease, and make him live for ever; and we were accordingly allowed to take leave of the reverend inquisitor, and retreat to our boat.

At this stage of the business, notwithstanding the decided repulse we had received, we still cherished some hope of ultimately gaining our point. We regretted that a sudden interruption had prevented our explaining our objects to Moung Zah, in that familiar and confidential manner which we had intended; and we determined, therefore, to make another attempt upon him in private.

(To be concluded.)

ASIATIC ISLANDS.—CEYLON.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Report of the Prudential Committee, 1820.

On behalf of Messrs. Winslow, Spaulding, Woodward, and Scudder, mentioned in the report of the last year, as having em-

barked on the 8th of the preceding June, there is reason for great thankfulness to the Supreme Disposer. The vessel was not, indeed, in season to touch at Ceylon, and leave the missionaries there, as it was hoped she might, on her way to Calcutta; but at the latter place, the port of her destination, she arrived, all on board being well, about the middle of October. "Though our passage," they say in their first letter, "has been longer than we hoped it would be, it has been much more pleasant than we anticipated. On the whole, our sea has been smooth, our accommodations good, and our long passage the journey of a day."

Their time, during the passage, as there is good reason to believe, was not spent in vain.*

By the particular and full account given by the missionaries in their letter and journal, most amply confirmed by the testimony of the highly and justly beloved and respected captain, and of the officers and men generally, it is placed beyond doubt, that the abundant and faithful instructions and warnings given to the seamen, were efficacious in an extraordinary measure. The seriousness, which began with a few, became general; and for a considerable time before their arrival, the impression upon the whole company was most solemn and most profound. From all that is known since the return of the vessel, it is most fully believed, that the Lord, in very deed, was with the missionaries, and that few instances are on record, in which the power of His grace was more manifest, or those within its influence in greater proportion evidently reformed, and hopefully renewed for immortality and glory.

Of what befell these favoured brethren at Calcutta, they observe—"On our arrival at Calcutta, we thought it best to accept a kind invitation from Capt. Wills, to take a part of his house. We can never say too much concerning the kindness of this dear man; nor mention the many little attentions which contributed to make our passage pleasant. During our stay of three weeks at Calcutta, he not only provided rooms for us, and kept us all at his table free of expense, but in various ways contributed, in articles of necessity and convenience for our mission, not less than \$200; beside many nameless expenses, incurred for our comfort while with him. By his exertions, likewise, and those of Mr. Ceyder, an American resident in Calcutta, whom we would mention with gratitude, more than \$100 were raised for us from other American friends. Mr. Newton, too, whose name is probably familiar to you, partly by his means, became so much interested for us, as not only to take the trouble of providing for us a passage to Ceylon, but, in connexion with a few other friends of missions, to contribute \$500 towards the expense. This benevolent gentleman, with Mrs. Newton, a native of Pittsfield, (Mass.) who likewise showed us much kindness, is about to return to Boston.

* See *Christian Herald*, Vol. VI. p. 728.

"At Calcutta, though in a land of strangers, we found ourselves surrounded by friends. The evening after our arrival, we met most of the Baptist brethren, of whom there are now at Calcutta (the younger brethren, who were at Serampore, having separated from Drs. Carey and Marshman, and established themselves in Calcutta,) all the brethren from the London Society, of whom there are four, and Mr. Schmidt, from the Church Missionary Society. We enjoyed with them a precious season of prayer and Christian intercourse. The first hymn was given out by Mr. Townley, of the London Society:—"Kindred in Christ for his dear sake, a hearty welcome here receive." This, we believe, expresses the real feelings of those whom we met. They are precious men, and are doing a good work in Calcutta. Their moral influence is already felt, and an important change is effected; especially as to the treatment of missionaries. This was seen in our polite reception at the police office, and in the generosity at the custom house, where all our baggage, together with the boxes of medicine, books, &c. belonging to the Board, were passed, both in landing and re-shipping, free of duty, and even of inspection.

"But it was not designed that we should leave Calcutta without trials. We had been there but five days, when brother Scudder was called to part with his dear little daughter. She died after an illness of three days. The next day, sister Winslow was taken sick, and brought near the grave. The woman of colour was also very sick, and sister Woodward was brought so low, that her life was almost despaired of; and we were obliged to leave her and her husband behind. After her recovery they will take the earliest opportunity of a passage to Ceylon.

"We are now on board the *Dick*, of London, Capt. Harrison, a pleasant ship, with good accommodations; and are to be landed either at Trincomalee or Columbo, as we please."

It was a painful circumstance to Mr. and Mrs. Woodward to be left behind; and before the *Dick* had got far down the river, Mrs. Woodward felt herself so much better, that, after advising with her physician, they made arrangements for attempting to overtake the ship. But just at the time, their infant was seized with severe illness, the attempt was relinquished. In the fore part of December, they embarked in a brig bound, as was the *Dick*, to Trincomalee and Columbo.

The only communication which has been received from these young brethren, since their leaving Calcutta, is contained in a letter from Messrs. Winslow and Spaulding, dated Columbo, February 2d.

They here mention some circumstances, which unavoidably lengthened their stay at Columbo, and state, that they were to go thence to Jaffna in company with that very valuable friend of our mission, J. N. Mooyart, Esq.

In a postscript, bearing date Dec. 23d, the brethren in Jaffna express their feelings as follows :—

“As cold water to a thirsty soul, so is good news from a far country. On the first Monday in the month, (a joyful day to missionaries,) we went to Nellore, to unite with our missionary brethren in the observance of the monthly prayer meeting. On our arrival at the mission house in that place, we found a letter containing the joyful intelligence, that four American Missionaries and their wives, destined to Ceylon, had arrived at Calcutta. In regard to some of the important petitions which we were about to offer at the prayer meeting, we could testify to the truth of God's gracious promise, ‘And it shall come to pass, that before they call I will answer, and while they are yet speaking, I will hear.’ The contents of the preceding letter will give you a better idea of our feelings on this occasion, than any particular description of them. You can readily imagine, in some degree, what effect this intelligence must have had upon our minds, as we entered upon the pleasing solemnities of the day.

“In the midst of our services, yea ‘while we were yet speaking,’ we were interrupted by the receipt of a letter from a kind Wesleyan brother at Trincomalee, informing us that three of our brethren and sisters had arrived at that place, and that he was making arrangements for some of them to come to Jaffna by land. This information gave a fresh impulse to our feelings, which were already highly excited. Our missionary brethren present were partakers of our joy, and could unite in rendering thanksgiving to God, both on our account, and on account of the missionary cause in this district.

“Though it was the intention of our brethren to come from Trincomalee to Jaffna by land, they found it to be impracticable. Proper conveyances could be obtained only for two persons.

“Brother and sister Scudder arrived at Tillipally the 17th instant, to our great joy and comfort. They were the bearers of large packages of letters, which made us quite ashamed of the suspicions we had indulged, that our American friends had forgotten us. We are sorry to say, that a number of letters, referred to in those we have now received, have not reached us; and we fear they are lost. We hope our friends will consider, that the possibility of some of their letters being lost, is no small reason which should induce them to write to us *more frequently*.”

A private letter dated in Feb. states, that Dr. Scudder arrived at the station on the 17th of December. Mr. Woodward early in January, and Messrs. Winslow and Spaulding just before the date of the letter.

It is gratifying to your Committee to state, that in all the places visited by Messrs. Winslow and Spaulding, at Trincomalee, at Galle, and at Columbo, they found an unanimous sentiment of high and affectionate esteem and admiration of our mission-

aries in Jaffna, as most laborious, and faithful, and devoted men ; and, which cannot be stated without strong and mingled feelings, a general and deep impression, that by their increasing efforts, their constant self-denial, their readiness to spend and be spent in the service, they were fast wearing themselves out ;—and that it would be much for the honour of American Christians to afford them a more liberal patronage and more ample aid.

A printing press, however, a donation from a most liberal friend to this Board, and to its objects, having been previously sent by the way of Calcutta, a fount of types for English printing, and a supply of paper were added. Types for the Tamul, the native language of the principal population of that part of Ceylon, and of the neighbouring districts of the continent, have been obtained from Calcutta ; and your Committee have since had the satisfaction to send out a printer.

Mr. James Garrett, a young man belonging to Utica, (N. Y.) offered himself for the service, and on the 6th of April, he embarked in a vessel bound to Pondicherry. From that place it is but a short distance to the seat of the mission ; at which, it is hoped, he has ere this time arrived.

The Committee next allude to the afflictions which have befallen the brethren, in being visited with severe sickness. Mr. Warren's course was short and bright, and its termination full of immortality. The life of Mr. Richards, it has pleased a gracious Providence to lengthen out, and to render, in no small degree, consolatory and helpful to his brethren. Mr. Poor, for a considerable time, was unable to attend to his accustomed labours ; and there were serious apprehensions that he was soon to follow Mr. Warren. But the latest accounts give reason for hope.

In a postscript, dated Jan. 10, 1820, the brethren at the station write :—"About a month ago brother Meigs was visited with a heavy cold and cough. About a week since his complaints became somewhat alarming. He has had a severe affection of the lungs. But from his present state, we have good reason to hope, that the seasonable and energetic means which have been used, will be made effectual to his restoration to health."

If all who have lately been sent out have duly arrived, and no breach has been made, of which intelligence has not been received, our Ceylon mission now consists of six ordained missionaries, a physician, preparing also for ordination, their wives, and a printer. It occupies two principal stations, Tillipally and Batticotta, and has specially assigned to it six large parishes, with ancient buildings and lands, devoted to religious use, and containing a dense Pagan population. It is advantageously situated for communication with the different parts of the island, and with a populous province of Southern India, and for extensive and efficient operations ; and it has enjoyed, in no slight degree, the confidence of the people and of the government.

Although the missionaries were under the necessity of devoting labour and time to the acquisition of the language, yet it was not necessary for them to undertake the *translating of the Scriptures*, as a good translation into the native Tamul had long before been made.

In *preaching*, the missionaries have been constant and laborious; and their advantages for collecting regular congregations, or assemblies of hearers, are much better than are enjoyed by their brethren at Bombay, though they do not, in the course of a year, address by any means so great a multitude of immortal beings.

During the three years, from the time of their arrival to the 13th of Nov. last, they had established 15 schools; nine in connexion with Tillipally, and six with Batticotta. The total number of regular pupils was reckoned about 700, at the last date.

Besides these common free schools, there is at each station, a boarding school, consisting of youths taken under the especial and parental care of the missionaries, supported by the bounty of benevolent societies and individuals in this country, and bearing names selected by the respective donors. Of these there were, at the time now specified, 48 males and 9 females.

The accounts of the schools generally, and of the boarding schools in particular, are exceedingly interesting and encouraging. In all the schools, with the common branches of instruction, Scripture tracts are read, and the principles of Christianity are taught. The pupils in general make good progress in their studies.

Not only have these missionaries been thus encouraged by the facilities given to their operations, and the general success which has attended them; but they have also been favoured with more special tokens of the divine presence, and manifestations of divine grace. Mention has been made, in preceding Reports, of several individuals, who appeared to be subjects of abiding religious impressions. Of two, Supyen and Franciscus Maleappa, more particular accounts have been given. With respect to Supyen no later intelligence has been received. Maleappa, who had been a valuable helper at Tillipally, and was afterwards, in connexion with that station, placed as a schoolmaster and catechist at Mallagum;—who was strongly attached to the mission, and was expected to abide as a permanent assistant, felt it is duty, about 16 months ago, to leave the mission for the purpose of accompanying his aged and infirm father to Columbo; and his return was considered as uncertain. Very interesting accounts have since been given of other individuals.

NEW-YORK FEMALE ASSISTANCE SOCIETY,
For the Relief of Sick Poor Women and Children.

The seventh annual meeting of this society was held on the 13th of last month, in the lecture room of the Methodist Church in John-street.

The meeting was opened with a very appropriate prayer and a very pertinent and feeling address, by the Rev. Dr. PROUDFIT.

The Secretary then read the annual report of the Managers, a few extracts from which will be sufficient to show the excellency of the society's object, and the wisdom and perseverance of the pious females who conduct its concerns.

The inclement season of winter brings many demands on their treasury, which is now exhausted. Those who are rich in this world's goods may here find prudent almoners of their bounty, and we hope the Managers will have no occasion to deny one *deserving* applicant.

"A retrospect of the last year impresses our minds with sentiments of the liveliest gratitude to that Omnipotent Power, from whose store house of mercies we have, through the hands of a benevolent public, received supplies for the support and comfort of 359 poor, sick, and distressed fellow-creatures. To these, your almoners have paid 1015 visits, in which they have endeavoured, as far as abilities would permit, while administering of your bounty to their temporal wants, to direct the wounded and afflicted spirit to the inexhaustible treasures of religion, the 'unsearchable riches of Christ.'

"Fifteen of the persons relieved, have passed from this vale of tears to a world of spirits; and we have the satisfaction to add, we believe the most of those have been removed from a state of suffering, to that city, whose inhabitants shall no more say, 'I am sick;' but where pains of body, and sorrow of mind, are eternally excluded."

"Some cases, peculiarly distressing and interesting, have come under" the notice of the Managers during the past year. This is shown by a number of very affecting accounts of the Managers' visits, but our limits oblige us to omit them.

NEW-YORK EVANGELICAL MISSIONARY SOCIETY.

This society held its fourth anniversary on Wednesday evening the 6th inst. in the Rev. Dr. Spring's church. A large assembly of the friends of the object were present on the occasion. The exercises commenced with the reading of a passage of Scripture by the President, and prayer by the Rev. Mr. Baldwin. The Annual Report was then read by the Secretary, and exhibited a concise and interesting view of the operations of the society during the past year.

On motion by Horace Holden, Esq. followed by an appropriate and entertaining speech, the Report was accepted.

On motion of the Rev. Mr. Frost, of Whitesbro, (N. Y.) seconded by the Rev. Mr. Ward, of Serampore, (India,) the Report was ordered to be printed.

These gentlemen severally addressed the meeting at consider-

able length, in the most animating and impressive manner. Mr. Frost spoke of the importance of these operations of the society in the western part of this state, with which he was personally acquainted, and urged upon the inhabitants of this favoured city, their obligations to engage, with more zeal and more munificence, in the cause of missions. The Rev. Mr. Ward gave an highly gratifying view of the progress of this cause, especially in India, within the 20 years he has been there as a missionary; of the obstacles which have been overcome, and of the encouragements and obligations to more extended and vigorous exertions.

A collection was taken up in aid of the funds of the society, and the meeting closed with prayer by the Rev. Dr. Spring.

After the audience had withdrawn, the society elected its officers and managers for the ensuing year.

PROTESTANT EPISCOPAL MISSIONARY SOCIETY.

On the evening of the 16th inst. this society celebrated its fourth anniversary in St. Paul's Chapel. The Rt. Rev. President being absent, the Rev. Thomas Lyell, rector of Christ's Church, was called to the chair, and the Rev. George Upfold, rector of St. Luke's Church, (Greenwich Village,) was appointed Secretary.

The Annual Report was then read by Mr. C. R. Duffie.

The usual resolutions were offered, by the Rev. Mr. Onderdonk, of Trinity Church; the Rev. Professor McVickar, of Columbia College; and the Rev. Mr. Wainwright, of Trinity Church, who followed their respective motions with appropriate and interesting addresses.

NEW-YORK BIBLE SOCIETY.

Summary of the First Report.

MATTHEW CLARKSON, President.

WILLIAM C. MULLIGAN, Corresponding Secretary.

EZRA C. WOODHULL, 172 Front-street, Treasurer.

"The New-York Bible Society, established in this city 4th December, 1809, and the Auxiliary New-York Bible Society, originally formed by young men of different religious denominations on the 28th June, 1813, believing that the union of the two societies would essentially contribute to the general object for which they were respectively instituted, united in forming, on the 20th day of December last, the *New-York Bible Society*, of whose proceedings," as presented in the Report before us, we shall give a summary account.

"As a notice of the formation of this society, together

with its constitution and by-laws, has been already published, the Board esteem it unnecessary to enlarge upon its advantages. They cannot forbear stating, however, the pleasure they have experienced in witnessing, throughout the whole of their proceedings, the same harmony of views and feelings which at first prevailed—nor have they been disappointed in believing that this union of strength would produce an accession of zeal, and of resources. They confidently trust the event will prove, that a much larger field of labour has been entered into than would otherwise have been attempted; and they are equally confident, that the united intelligence which may be now employed, affords an assurance that this field will be also more successfully cultivated.

“It is not to be expected that all the benefits of this union are to be realized the first year of its existence. The Managers have been unavoidably obliged to suffer many of the inconveniencies incident to the formation of a new institution—many of their measures have been merely experimental—Committees were to be reorganized—members and officers had a new acquaintance to form—and time was necessary to assimilate the plans and views of the heretofore distinct associations. The principal proceedings of your Board consist, therefore, rather in having prepared the way for the future operations of others, than in having carried into effect any important measures of their own. Happy will they be, if their exertions, or if even the experience which may be drawn from their mistakes, shall tend, in any manner, to ensure a more efficient management on the part of their successors.

“The following Bibles and Testaments were on hand at the union of the two societies:—

“91 octavo, and 43 duodecimo English Bibles—573 French, 43 Dutch, and 8 Welsh Bibles, and 97 Dutch Testaments. To which were subsequently added, by purchase from the American Bible Society, 900 English duodecimo Bibles, and 750 English Testaments; besides 21 Dutch Bibles, and 8 Dutch Testaments, granted as a donation by the Parent Institution.

“Of this stock the following distributions have been made:—

- "25 English 12mo. Bibles, by the Military Committee.
 125 do. do. do. by the Sunday School Committee.
 67 do. do. do. by the Committee for Charitable Institutions.
 75 do. do. do. to the 7th Ward Association.
 50 do. do. do. to the 6th Ward Association.
 25 do. do. do. to the Osage Mission.
 12 do. do. do. to the Marine Hospital, Staten Island.
 90 do. do. do. by William Burke.
 96 do. do. do. to different individuals for Ulster, Onondago,
 and Lewis counties, the borders of Upper Canada, West Point, and
 Long Island.
 305 duodecimo, and 18 octavo, by Managers in the city.
 420 English New Testaments, by the Sunday School Committee.
 100 do. do. to the Osage Mission.
 86 do. do. to different individuals for the country.
 29 do. do. by Managers in the city.
 200 French Bibles presented to the American Bible Society.
 12 do. do. to the Marine Hospital, Staten Island.
 50 do. do. to the Northern Missionary Society.
 6 do. do. by Managers in the city.
 12 Dutch Bibles, and 24 Dutch Testaments, to individuals in Ulster and
 Montgomery counties.
 Leaving on hand, 73 8vo. and 73 12mo. English Bibles,
 115 English Testaments,
 305 French, 50 Dutch, and 8 Welsh Bibles,
 81 Dutch Testaments."
(To be concluded in our next.)

LIEBERKÜHN'S HARMONY OF THE GOSPELS.

(Concluded from p. 480.)

Received in New-York.—A Member of the United Brethren's (Moravian) Church,
 \$20. Two Ladies, \$3. A Lady, \$1 10. Mr. John B. Dash, \$10. Mr. Bining, \$1.
 Mrs. Catharine Miller, \$2 50. A Lady, \$1. Mrs. Rebecca Booth, \$1. Mr. James
 Sellers, \$5. D. J. \$4. Mr. David Cargill, \$3. Mr. Peter Embury, \$2. Miss Ann
 Catharine Dash, \$3. Dr. John Clark, \$2. An Unknown Friend, \$5. Mr. Daniel
 Bowie, \$5. Mr. Michael Miller, \$10. Matthew Clarkson, Esq. \$10. Cash, \$10.
 Rev. James Milnor, D. D. \$10. Divie Bethune, Esq. \$10. Rev. James M. Matthews,
 M. A. \$10. Mr. Thomas Stokes, \$5. John Nitchie, Esq. \$5. Rev. John B. Ro-
 meyn, D. D. \$5. A Friend, \$3. Rev. Philip Mel. Whelpley, M. A. \$5. Rev. Cave
 Jones, M. A. \$3. Mr. Robert Thompson, \$3. Jonathan Little, Esq. \$5. Jacob
 Lorillard, Esq. \$10. Mr. Thomas Eddy, \$5. Mrs. and Mr. William Douglas \$10.
 Mrs. Elizabeth Nitchie, \$7. John Pintard, Esq. \$5. Mr. James Anderson, \$5. Mr.
 John Mortimer, \$3. Mr. George Suckley, \$5. Mr. John Seymour, \$3. Right
 Rev. John Henry Hobart, D. D. Bishop of the Protestant Episcopal Church in the
 state of New-York, \$5. Mr. George Arcularius, \$3. Mr. Cornelius Dubois, \$5.
 Mr. Nicholas Van Antwerp, \$5. Mr. Henry Rankin, \$5. Miss Eliza Hoffman, \$3.
 Mr. John Peshine, \$3. Mr. William Colgate, \$5. Mr. Benjamin Clark, \$3. Wil-
 liam Bayard, Esq. \$5. Rev. James Montgomery, \$5. Gabriel Furman, Esq. \$5.
 General Swift, 5. Jacob Sperred, Esq. \$10. Herman Le Roy, Esq. \$5. Dr. John
 Watts, M. D. 5. Mr. Richard Mortimer, \$3. Isaac L. Kip, Esq. \$3. Mr. Archi-
 bald McCullum, 3. Miss Colt, of Peterson, (N. J.) by the Rev. Philip Mel. Whelp-
 ley, M. A. 10. Mr. Thomas H. Smith, 10d. Cash, two subscribers under this sig-
 nature, at 5 each, 10. Ditto, one ditto, 4. Ditto, eighteen ditto, at \$3 each, \$54.
 Ditto, five ditto, at 2 each, 10. Ditto, five ditto, at \$1 each, \$5.

The Female Auxiliary Missionary Society of Bethlehem, (Penn.) beg leave to express, hereby, their very grateful acknowledgments, for the generous aid which they have received from so many friends, in their undertaking to print the Harmony of the Four Gospels in the Delaware Indian Language. They pray that the great Head of the church, who does not overlook the meanest endeavours to forward his glorious work on earth, may condescend to lay His blessing on this small attempt, made with that view; and by causing the harmony to be conducive to promote the eternal welfare of those for whom it is intended, confer the highest reward on the individuals who have been instrumental in furthering its publication.

The society respectfully beg leave to assure the contributors, that should any surplus remain of the funds entrusted to them for the publication of this work, after all expenses are defrayed; it shall be devoted, in perfect consonance with what they believe to be the wishes of the contributors, in aid of the missions of the United Brethren (Moravians) among the Indians.

Bethlehem, June, 3, 1820.

SUMMARY.

Ward Bible Associations.—Since the publication of our last number, meetings have been held in the *third* and *eighth* wards, to revive and re-organize the Bible associations established two years ago, but which have been suffered to remain almost entirely inactive since their formation.

Notwithstanding notices of the meeting in the third ward were left in almost every house, we regret to say, there were very few persons present. This seeming want of interest in the delightful and important work of circulating the Bible, we apprehend was owing, in some degree at least, to the fact, that the “male members of the” families *only*, were “invited to attend.” *Females* have been foremost in the cause of Bible associations wherever they are in the most successful operation, and why should they be excluded from a participation in those joyful occasions, which unite all classes in the exercise of the noblest and best feelings of our nature?

The *sixth* ward association has also held a public meeting since their anniversary, for the purpose of adopting measures to carry their object into more complete effect.

Apprentices Library.—This valuable institution, which promises great and lasting blessings to a numerous and important class of our fellow-citizens, was opened November 25th, in the room of the New-York Free School. The officers of the Mechanic’s Society, the scholars of their school, the apprentices, the Rev. Clergy, his hon. the Mayor, the members of the Common Council, and a large number of ladies and gentlemen, composed the respectable audience who witnessed the interesting ceremonies.

The exercises were commenced with a fervent and eloquent prayer by the Rev. Dr. Milnor, after which an appropriate address was delivered by Mr. T. R. Mercein, a member of the Mechanic’s Society. A brief reply was then pronounced by a pupil in the Mechanic’s Society School. This was followed with an address by an apprentice, expressive of the thanks of the apprentices for the important privileges with which they were that day invested. The whole concluded with a most solemn and impressive prayer by the Rev. Dr. Milledoler.

Oct. 20th.—The Rev. PETER WILLIAMS was admitted to the holy order of Deacons, by the Rt. Rev. Bishop Hobart, in St. Philip’s (African) Church in the city of New-York.—Sermon by the Rev. Mr. Lyell of New-York.

To the Editor of the Christian Herald.

New-York, Dec. 3th, 1820.

Dear Sir—You remember (for who that was present can forget?) the two sermons preached some time ago in the Mariner's Church, in this city, by Dr. Ely of Philadelphia :—sermons so intrinsically good, so peculiarly appropriate, as well in phraseology as in sentiment, and delivered with so much of his characteristic plainness, promptitude, and pleasantry ; as roused up the attention and admiration of all who heard him, and, it is trusted, contributed to the advantage of some of his sinful auditory.

The following lines from his pen, for the sailors in Philadelphia, deserve to meet the eyes of all who are visited by the Christian Herald ; and to be printed in the form of a tract for the seamen of this port.

Your friend,

X.

POOR JACK; OR THE MARINER'S SUDDEN DEATH.

A Hymn sung by the Seamen assembled for Divine Worship in Mr. Dunton's Sail Loft in Philadelphia.

The sinner's like a ship at sea,
When out of sight of land ;
The winds are aft, and ever free,
Whatever course he stand.

Onward he glides, with streamers gay,
And oft the canvass wets ;*
His passions are like winds that play,
When every sail he sets.

He fears no storms, he dreads no rocks,
And spins out skeins of wit ;
The thoughts of death and hell he mocks,
And jeers at Holy Writ.

But crash ! there comes a sudden flaw ;
The mast goes by the deck :
And Jack wash'd over like a straw,
Strives to regain the wreck.

In vain his ship-mates cast the rope,
And cheer his wasting breath ;
The billows dash away his hope,
And down he sinks in death.

" Poor Jack ! he was a jolly tar,"
Is all that Praise can say ;
But now, from home and Heaven afar,
To hell he's driven away.

Sailors, and shall it e'er be said,
God's warnings plead in vain ?
Will you, by sudden death, be laid,
Deep in the gulf of pain ?

Ye mariners, whose hearts are stout,
Forsake your ways of sin,
And let us keep a good look-out,
The port of Heaven to win.

* When seamen wish the bosom of their sails to be more full, or to contain more wind, they throw water upon them : and thus, by moistening their clay with their grog, they hasten their passage through life.

TO READERS AND CORRESPONDENTS.

In answer to the frequent enquiries " Why do you not publish the Account of the State of Religion within the bounds of the Synod of New-York and New-Jersey ?" we can only say, that we have made application for a copy of it, and are informed that it is not prepared for publication. As soon as it can be procured we shall take pleasure in giving it an early insertion.

Several articles prepared for this number, are unavoidably deferred to our next.

ERRATA.

In the list of contributions inserted in our last number, p. 480, for " Mrs. Gerhard, ditto, 50 dolls." read " Mrs. Gerhard, ditto, 50 cents."

In the obituary of the Rev. Mr. Larned, it is stated that he was a graduate of " William's College," it should have been *Middlebury College*.